Mother: for it is towards or into the supreme Nature that our ascension has to take place and it can only be done by the supramental Shakti taking up our mentality and transforming it into her supramentality. Thus we see that there is no contradiction or incompatibility between these three aspects of Existence, or between them in their eternal status and the three modes of its Dynamis working in the universe. One Being, one Reality as Self bases, supports, informs, as Purusha or Conscious Being experiences, as Ishwara wills, governs and possesses its world of manifestation created and kept in motion and action by its own Consciousness-Force or Self-Power,—Maya, Prakriti, Shakti.

A certain difficulty arises for our mind in reconciling these different faces or fronts of the One Self and Spirit, because we are obliged to use abstract conceptions and defining words and ideas for something that is not abstract, something that is spiritually living and intensely real. Our abstrac-tions get fixed into differentiating concepts with sharp lines between them: but the Reality is not of that nature; its aspects are many but shade off into each other. Its truth could only be rendered

by ideas and images metaphysical and yet living
and concrete,—images which might be taken by the
pure Reason as figures and symbols but are more
than that and mean more to the intuitive vision
and feeling, for they are realities of a dynamic
spiritual experience. The impersonal truth of
things can be rendered into the abstract formulas